DEWAN: I am afraid I cannot alter the procedure of this Assembly for your sake.

2. With what you have said on education, the Government are in complete sympathy. They realise as much as you do that female education is of great importance. I shall ask the Director of Public Instruction to place before me material facts to enable a review of the whole position as regards scholarships for Mahomedan girls and of their employment when they are sufficiently educated.

3. You ask that the maximum age for admission to Government service which, for many years, according to a rule embodied in the Service Regulations, has been 25 years, should be raised to 30 at least for a time in favour of Muslims. To my mind, it is an amazing thing that any man who is anything at all of a man should wait till he is 30 years old—that is half way through life before he moves his finger to earn his own living. There is something radically wrong in any such individual. In any case, it is perfectly easy for any member of any community in Travancore to become a B. A. and if need be a B. L. before the age of 25. And even in your community there are graduates who are below 25 years of age. All such will receive consideration at the hands of the Government. In the case of Mahomedans, like other people, if there are men with exceptional qualifications, persons specially trained after graduation, the Government will in view of any special value that their service will be to the State, consider the question of their exemption from the age limit. But, for a general exemption, and raising the age to 30 or 35, no such general relaxation of the rule can be made.

4. What you say in respect of the *Koran* concerns, I believe, taking the oath by the *Koran*, and I do not quite see what your objection is. Of course, any Muslim, who has conscientious objection to take oath by the *Koran* will, I believe, be exempt. But for removing the book from the court, that is a matter which I have to enquire into. If your request is to be carried to its logical conclusion, it will mean that the sacred book will also have to be removed from every library in the country.

5. All your other points of representation will be considered, I can assure you, sympathetically.

151. Needs of the Mahomedan community.

MR. M. A. NAVUR KANI ROWTHER (*Member, Nominated*) said that the Mahomedan community was still occupying the lower rungs in the matter of education. Separate provision should be made in the Education Budget for Mahomedan school education at least for some years. More scholarships should be awarded to Mahomedan pupils in secondary schools and colleges. Arabic *Munshies* had not yet been appointed in schools where there were more than twenty-five Mahomedan pupils. As this was a hindrance to educational progress of the Mahomedan students, appointment of Arabic *Munshies* should not be delayed. The Mahomedan Inspector of Schools should have full powers for appointing Arabic *Munshies*. The pay of Arabic *Munshies* and *Koran* teachers was quite inadequate. Special schools for the use of Mahomedan girls should be established in Mahomedan centres. The Government should construct at their cost the Mahomedan Girls' School at Changanachery which had already been sanctioned. Qualified Mahomedan girls should be appointed in the State service at once.

The Mahomedan community should be represented in the Legislative Council and the Sri Mulam Popular Assembly in a way adequate to its population strength. At least three members to the Legislative Council and six members to the Assemby should be nominated by the Government. But the time had come to give the community the right to return its own members to the Council and the Assembly through special electorates as in British India and Cochin.

In the absence of a Mahomedan Judge in the High Court, there was difficulty in deciding cases in which a special knowledge of Mahomedan law was required. If no Mahomedan for the post could be found in Travancore, one from outside the State could be chosen.

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Class V should be opened in the Changanachery Mahomedan school as the pupils passing the fourth class examination could not at present pursue their studies. This was due to the fact that there were no Arabic *Munshies* in the neighbouring schools.

The population of the Changanachery town was 19,000 of which 3,000 were Mahomedans who were distributed among the six wards of the town. The result was that no Mahomedan could be returned at the municipal elections. At least two members from the Mahomedan community should therefore be nominated to the Council by the Government.

The proposal to invest the Changanachery Munsiff with magisterial powers should be carried out soon. A qualified lady doctor should be appointed to the Changanachery hospital without delay.

DEWAN'S REPLY: Mr. Navurukani Rowther, in the matter of representation of Mahomedans on the Sri Mulam Popular Assembly, I do not think there is any just cause to accuse the Government of want of consideration. There are in all six Mahomedans on this Assembly and I trust you will concede that that is a very fair representation. The Government nominated four members on this occasion as on the last occasion and it is not possible to increase the number of nominations. The Government most earnestly hope that more of your community will be able to get in by election as time goes on.

2. You ask for the appointment of a Mahomedan High Court Judge. Let me assure you that no distinguished Mahomedan lawyer, no vakil or barrister of your community with outstanding merits, who may be practising in Travancore, will be excluded from a seat on the High Court Bench simply because he is a Mahomedan.

3. You refer to the pay of Arabic *Munshies*. Compared with the pay of the Vernacular school teachers, the Arabic *Munshies* have no serious cause of complaint. The rate of pay of the Arabic *Munshies* is Rs. 14, Rs. 18 and Rs. 25 and so on to Rs. 40 and then to Rs. 45 a month. Any increase of pay must wait until such time as Government are in a position to undertake the general enhancement of pay of the Vernacular school teachers all round.

4. You refer to the question of the Mahomedan Girls' School at Changanachery. If you go back to the history of that proposal, you will find that the Government were ready and willing to establish such an institution if the Mahomedans of Changanachery came forward with a site and building, and also to give a building grant. The large Mahomedan population of Changanachery was to consider the putting up of a building at a public meeting of your community to be held on the 15th November, 1925. The Government await the report of that meeting.

5. In the matter of the Municipal Council of Changanachery, the membership is 19. Of these, 13 are elected members and 3 are Government officials. That leaves 3 seats to which alone Government could make nomination from non-officials and the Government have invariably nominated one Mahomedan. These figures will show you that there was no question of unfairness of treatment in the representation of Mahomedans on the Municipal Council.

6. You ask for a qualified woman Surgeon in the District Hospital at Changanachery. I shall ask the Administrative Board, Medical Services, to consider this and report to the Government at an early date.

7. The other points in your representation will all receive careful attention.

152. Needs of the Mahomedan community.

MR. SULTAN MOHIDEEN (*Member, Nominated*) said that the Mahomedan community was very backward in point of education in comparison with other communities. More scholarships should be made available to Mahomedan students. They should also be given foreign scholarships for technical and industrial education. More important than all these was the education of the boys and girls. The order of the Government to appoint Arabic *Munshies* in all schools where there were 25 students at least was not carried out strictly. In primary schools the Arabic tongue was taught either before or after the school hours. This was a source of

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